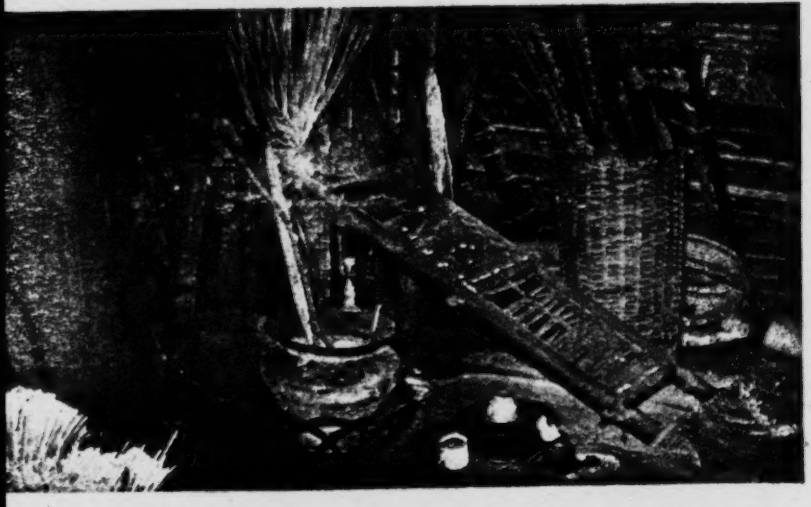
Chabot E-5 (1940-1949) 1950 OG6 Makassar OG6

585
602
291
301
482

A cousin (samposikali) of the bridegroom carries the kampu (left in the photograph) with the bride price to the house of the bride. Page 115.

769
778
352
415



The little ancestral house (pantasa') in the attic, with ingredients for the ritual. Page 86.

[END PLATE 3]

1:Chabot E-5 (1940-1949) 1950 OG6 Makassar OG6

304
852
516
301

During a circumcision festival held for a son of the adat community head, he and his little sister also have their teeth filed.

(Photo I. T. C. O.)

302
852
291
301

On the occasion of the same festival, the old Imam also cuts the children's hair in a ritual manner.

(Photo I. T. C. O.)

[end plate 9]

I [28 cont.]
301 cylinders and eardrops. The former are certainly the most
Ms original. They are cylinders or disks of different materials,
Bt which [29] vary greatly also in size and thickness, depending
Br on the material from which they are made. The Malay name
Bl
J for the disks is subang; a name that with some variations is used
301 for this ornament on the different islands: Javanese suwĕng,
Balinese subeng (1), Batak sibong (2), Dajak [Dyak] sowang.

1. Van Eck, Bal. Wrdb., p. 141.

2. Van der Tuuk, Bat. Wrdb., see sibong.

Makassarese subang (3). Sometimes they are only furled leaves,

3. Matthes, Makassaarsch Wrdb., see subang (here, it is definitely an ear ornament for women).

Bl usually from the lontar palm. Balinese women, for example,
Bt often wear nothing in their ears but a furled leaf the size of a
N beer-bottle cork, as is the custom also among the Niassans,
301 and the Batak champions, too, adorn themselves with such an ornament (4). The subang are usually made of wood, but also

4. Van Hoëvell, Oorlogvoeren der Bataks [War among the Batak], p. 8.

of bone or horn, and the front surface is often decorated with carving or covered with thin gold, silver, or copper plates. The
Br plates may have exactly the same circumference as the
Mn cylinder, or they may be larger. Among the Minangkabau
301 Malays, for example, they are extraordinarily large (5), while

5. Van Hasselt, Midden Sumatra, Volksbeschrijving, pp. 17-18.

Gorontolo OG4
New Guinea OJ1
Minangkabau OD10
Borneo OC1
Makassar OG6
Javanese OE5
Batak OD5

Mn Br 301

[29 cont.] among the Dajak they often measure three centimeters in diameter. On the other hand, this subang is very small among other tribes. The Makassarese subang consists only of a little pin or stick of gold that is stuck through the ear lobe; the one used by the Javanese is nothing but a little stick of buffalo horn or copper (6). The kĕrabu also belongs in the subang category;

MK J 301

6. Veth, Java, Vol. I, p. 608. See also Jacobs, Int. Archiv f. Ethnographie, Vol. IV, p. 163, Pl. 13, Fig. 10, showing a suwang of the Badoej [Badui].

it is a little stick with a gold or silver knob that is screwed on the stick with a nut. This kĕrabu, whose name is derived from our [Dutch] krab [crab] with the meaning "ear-crab," is worn primarily by chiefs and prominent people.

Br G MK Bt J I 301

Besides the use of ear disks or ear cylinders and [30] ear sticks, there are also earrings or eardrops, which, as the name indicates, hang from holes in the ear lobes. The common Malay name is anting anting (menganting = hang down) and the same word is used in Javanese, Batak, Makassarese, Tonsawang, Tonsea, and Tompakewa, while among the Gorontalese it is nganti-nganti, among the Toemboeloehers wĕling, and among the Dajak anti-anting. The Makassarese sometimes call this ornament bangkarā.

I NG 301

The use of earrings is about as general as that of the subang; sometimes they are used exclusively, for example, among the Papuans. Among them ear disks are not worn as much as earrings; only a few tribes of Lakahia who lack rings wear a small piece of hard wood (1). With regard to the ear

1. Nieuw Guinea in 1858, p. 45.

disks, it is the size of the ornament that attracts attention; with regard to the earrings, it is not only the size of the rings,

2: Wilken--53 E-5 (ca. 1880) 1893 OB1 Indonesia OB1
Javanese OE5 Gorontolo OG4
Makassar OG6 New Guinea OJ1
Gorontolo OG4 Land Dyak OC8
Batak OD5
Mentawi OD9

I G NG 301 [33 cont.] the Gorontalese (8). Among other tribes, the neck ornaments

8. Riedel, Tijdschrift v. Ind. T.- L.- en Vk., Vol. XIX, p. 131.

Mt Bt LD 301 consist of heavy strings of animal teeth or even sometimes of human teeth, for example, among the above-mentioned Papuans (7) [see footnote 7 on preceding page] and the Dajak of the west coast of Borneo (9). The [34] Batak call gold

9. Veth, Borneo's Westerafdeeling, Vol. II, p. 258.

ornaments saitan, showing that they formerly must have been made from tusks (1). Where there has already been contact

1. Van der Tuuk, Bataksch leesboek, Vol. IV, p. 150. Id., Bataksch Wdb., see sait.

with foreigners, the neck ornaments are often made up of various strings of beads or stones of different colors. Thick copper wire is also often used for making neck ornaments. The great number of such ornaments that are worn is particularly characteristic. This is the case, for example, among the Batak, the Dajak, and the Mentawei Islanders.

e. Finger Rings

J I 301 Bt G MK [301] The use of finger rings is no less common: Malay tjintjin, Batak sinsin, Dairi tintin, Dajak tisin, Makassarese tjinjtjing or tjintjing (with the palatal n), Buginese tjitjing, Alfoer of the Minahasa sisim (Tombulu). There are quite different names on Java, such as ali-ali, supé, lepen, kalpiko,

OB1 Indonesia OB1
Malays AN5
Java OE1
Makassar OG6
Borneo OC1
Javanese OE5

M/ [51 cont.]
J on Sumatra also know this object; it is used very commonly
I among those of the Palembang Highlands in particular (2).
291
301

2. Van Hasselt, Midden Sumatra, Volksbeschrijving, p. 27.

MK
M/ Furthermore the Makassarese children and Dajak [Dyak] girls
B wear it. Among the Malays, as in the Sunda lands, it is called
291 tjaping (3), [footnotes 3-5 are combined under footnote 5] among
301 the Makassarese djimpang (4), among the Dajak saping (5).

3-5. Van der Tuuk and Van der Wall, op. cit., see tjaping. Matthes, Atlas Mak. en Boegin. Wrdb., Pl. XV, Fig. 28. Hardeland, op. cit., see saping. Van der Tuuk, Bat. leesboek, IV, p. 212.

Jn Boys' clothing. Boys do not wear such plates. Sometimes,
M/ however, boys wear an object hanging down in front to serve more
I or less as a covering for the genitals, but primarily as an orna-
291 ment . This ornament consists of a penis made of metal, kontollan,
301 and the boys wear it hanging in front of the pudenda. It is used, for example, among the Makassarese, but only by the well-to-do. The article is then generally made of gold and is called laso-laso. It is also known among the Javanese. It seems, however, that among them the boys wear the ordinary genital plate hanging down in front, which is like the women's plate except that it is provided with a klontongngan, a little rod. This rod represents the penis, as the word klontongngan indicates. It is also generally known among the Malays (6).

6. Van der Tuuk and Van der Wall, op. cit., see tjaping.

[94 cont.]

R-L 411 292 Prunkwaffen' [Criticism of Schmeltz' Indonesian Ceremonial Weapons'], " Ind. Gids, 1890, Vol. II, pp. 1808 ff.

side, sometimes on the left (4) [Ed., footnote 4 is missing]. For court attire it is always worn on the right side, because then a large chopper and a small knife are worn on the left as symbols of readiness to chop down a tree or to cut grass at the slightest command of the sovereign. If one is wearing the kris against the back, it is required as a matter of politeness that when visiting some one it be pushed to the left side so that the point of the sheath is visible in front and the hilt remains hidden behind the left shoulder.

J 411 773 174 The kris is greatly venerated by the peoples who use it, especially the Javanese. The kris is so important a weapon in the eyes of the Javanese that there are various legends concerning its origin. Usually the introduction of this weapon is attributed to the famous mythological hero, Raden Pandji. Raffles, however, mentioned [95] a legend about an old prince from the Hindu period, Sakoetram or Sapoetram, who came into the world with a kris at his side. Javanese historica accounts are full of legends about holy and miraculous krises. Krises are prominent not only among the Javanese, but also among the Malays, the Buginese, and Makassarese, both as a ceremonial ornament of sovereigns and as pusaka or heirlooms that are passed on from generation to generation (1).

MK MI J 411 301 428

1. Veth, Java, Vol. I, pp. 612-613. Schmeltz, "Indonesische Prunkwaffen," Intern. Archiv f. Ethnogr., Vol. III, pp. 107 ff.

Makassar OG6 ● Melanesians OK2
JIAS OD11 Philippines OA2 Minang Kabau OD10
Batak OD5 Redjang-Lampung OD12
Bali OF7

Bi RL Mn 301 [661 cont.]

1. Van Hasselt, Midden Sumatra, LXXIII, Fig. 7.

and the Lampong. The last-mentioned call the cases singay and tangay (2); more to the east they are found among the Balinese (3).

2. Tijdschrift v. Ned. Indië, 1846, Vol. I, p. 306. Indische Gids, 1880, p. 976.

3. Catalogus Kol. Afd. Amsterd. Tent. 1883, Gr. II, No. 146.

MK ● 301 The nail-protector that may be worn only by princesses of Tanete on the left thumb deserves special mention. This little object is a curved oblong rectangular sheath about 15 centimeters long and wrapped in fine vegetable fibers and gold thread, which is stuck on the upright thumb and must be held in that position (4).

4. Weber, "Ethnogr. Notizen über Flores und Süd-Celebes [Ethnographic Notes on Flores and South Celebes]," p. 42, Table II, Fig. 5 (Int. Archiv f. Ethnographie, Suppl. III).

MR I 291 174 Page 60. Speaking about the original way of supporting the penis, this section concludes: "It is difficult to say [662] whether the Malayan tribes were formerly familiar with this way (namely, fastening the penis up against the belly) of covering the genitals." Now it is true that the literature makes no mention of this point, but when one closely examines the soul-images it is at once apparent that the Malays do not differ from the Melanesians in this respect. The soul-images of the Batak, the debata idup, those of the Niassans, the adu, the hampatong of the Dajak, and the anito

I P Bt N 774 291

000 Balombaru, September 4, 1949. Fifth day: I got to the kampong a little late, and went through most of the rest of my notes, although I am still not quite finished.

2662 Food and drink: they said that the poor folk might eat much
2673 maize at certain times of the year, but that everyone pre-
6689 ferred rice all the time. They said they didn't eat horse-meat. Fish is very common, both fresh and dried. Fish, however, is expensive now because rope and cordage for the nets is also expensive. Very few people drink wine, because if they become drunk they are beaten if they use bad language. Thus the very few who like to drink are afraid to do so in the kampong and therefore go to Makassar for such activity.

[296] There is said to be a total lack of opium smokers.

2224 Deer are hunted farther away with lances and ropes (for-
4111 merly at least). Also, stringed spears were formerly used
8557 in war. They had heard about the blow gun but did not know about poison, that is, for the dart tips. This was too long ago. Today they say that the children use a form of blow gun with a cotton wadded dart to kill birds. It is about a meter and a half long. They described devices for scaring birds away from the rice fields. If a ruler is present at a
[541] deer hunt, the deer must be killed in front of a grandstand, as in Bontorio.

3511 Fences are built around houses, but the ones I see are
3422 mostly flimsy and sparse. As to house construction, I was
7644 shown the main post. It was a little to the rear of the other center one. If there is a corpse in the house, it is laid on the side of the house to the rear of the main post (thus in the rear of the house). In regard to the two pavilions said to have been used formerly, one was for the body and the other for guests. They said no more. They knew about the old
5133 habit of sticking a spear up through the floor to kill someone
6822 and how the folk would sleep on buffalo hides in order to prevent this.

2877 Tapa: they know about bark cloth, and said that in the
2911 Japanese time they were forced to make it again: Thus the
4111 old art is not dead. They said that formerly, and to some
5655 extent at present, women wore pants under the sarong. As for the kris, formerly all men carried one, except slaves.

[301] Women's ears are pierced, and this goes for everyone.
3044 However, they did know about the European screw habit, and
8811 showed me some earrings which were made for them. Girls'
8422 ears are pierced at from three to five years, but they say
5744 there is no attendant feast. They agreed that girls are cut at from four to eight or more years of age, and this is accompanied by a feast.